A SERMON

Preached at

HOLY-ROOD-HOUSE,

January 30. 168½.

Before Her Highneſs the Lady

ANNE.

THO. CARTWRIGHT, D.D. *Dean of* Ripon, *and Chaplain in Ordinary to His* Majeſty.

EDINBURGH,
Printed by *David Lindſay*, and reprinted at *London*, and ſold by *Walter Davis*, 1682.

SERMON

Preached at

HOLY-ROOD HOUSE,

January 30. 1683.

Before Her Highness the Lady

ANNE.

THO. CARTWRIGHT, D.D. Dean of Ripon, and Chaplain in Ordinary to His Majesty.

EDINBURGH,

Printed by *David Lindsay*, and reprinted at *London*, and sold by *Walter Davis*, 1682.

TO

HER HIGHNESS

THE LADY

ANNE.

Madam,

HAving had the Honour to be ſerviceable to your Devotions, by Preaching in your Royal Chappel, on the Anniverſary Remembrance of your Royal Grand-father *of bleſſed Memory; and received your gracious Approbation of my Sermon then, and your Commands ſince to publiſh it, for the benefit of them who could not croud in to hear it: It would be a Proteſtation againſt that Obedience which I preſs'd upon others as their Duty, if I ſhould not readily give up it, and my ſelf, in all Humility, to your Service.*

As many as shall think fit to peruse it, will here find recommended two of the greatest Examples of Zeal and Piety, of Patience and Constancy; the first Christian Martyr St. Stephen, *and the* first Christian Prince *who ever sealed his Religion with his Blood; concerning whom, I hope I have said enough to convince the Reader, that Death and the Grave have no power over his immortal Name; that the sharpest Sword of his most malicious Enemies cannot wound it, nor the venom of Adders poyson it. His* Body *lyes buried in a* peaceable obscurity, *but His* Fame *is Immortal like his Soul, and his righteousness shall be had in everlasting remembrance; and that* his Enemies *are now as* ridiculous and vile, *as they would have rendred the* Christian Religion. *God hath shewed them to the World, to be the* very Persons they were, *and the* subtile Artifices *of their wicked Contrivances, upon which they* wrote his Name, *to be the Suggestions of* their Father the Devil; *he hath rescued* his, *and the* King's *Glory, out of their Hands; nor shall they be able again to invest* Impiety *and* Injustice *with the Titles of his* Providence and Spirit. *I hope, we shall never live to see the* Defender of the Faith *any more destroyed for* Conscience-sake, *as we did that* Glorious Martyr, *of whom the World was not worthy. His* Blood *does still run in your* Royal Veines; *and you have prov'd your self to have such an eminent share of* his Piety *hitherto, that we have no reason to question,*

on, but you will continue *a* Glorious Pattern *of the ſame to your Lives end, and remain conſtant in that* truly Catholick Religion, *for which* he dyed; *for your* adherence *to which,* your Fame *is already ſo deſervedly* Great *in theſe Kingdoms; in which Faith, that you may ſtedfaſtly continue, until your* Graces *be Crown'd with* Eternal Glory, *you have the dayly Prayers of,*

MADAM,

Your moſt obedient

and dutiful Servant,

Tho. Cartwright.

TO

A SER-

A SERMON

Preached at

HOLY-ROOD-HOUSE

30. *January* 168½.

---

7 Acts. Verse 60.

And he kneeled down, and cryed with a loud voyce, Lord, lay not this ſin to their charge, and when he had ſaid this, he fell aſleep.

IF when *Anthony* brought *Cæſars bloody Robe* into the Market-place, the People were obſerved by the *Orator* to be in a tumult, and ſo paſſionately affected, *ut non occiſus eſſet Cæſar, ſed tunc maxime occidi videretur*, that they looked not upon his murder, as a thing

already done and paſs'd, but as if he were now bleeding under the Parricid's hands; then ſure, if we are not that *Durum genus* which *Ovid* fancies, nor thoſe *Children which were raiſ'd up to* Abraham *of Stones*; it will not be poſſible for *me* to mention without horror, nor yet for *you* to remember without aſtoniſhment, that execrable thing which was as on this day done among us. That, which we are now met to commemorate, is the greateſt *victime* which was ever ſacrificed to divine Vengeance, ſince Chriſt himſelf, in ſo ignoble a way: for the *moſt Glorious Sun* that ever ſhon in the Firmament of the Britiſh Throne, was this day *turn'd to blood*; the mortality of our moſt Gracious, Soveraign Lord, CHARLES the Firſt, Crown'd with Martyrdome; the relation whereof (if I could ſuppoſe it were not ſtill freſh in your memories) though but *weakly perform'd*, would certainly, be a very *forcible argument*, to engage you to that humiliation, which is juſtly to be expected from you; But, alas, I may eaſily be confident, that you have *all* ſadly felt the incomparable *ſmart* of that *fatal blow*, it being the heavieſt ſtroak that ever did light upon a diſtracted Kingdom, and of ſuch pernicious conſequences, that the Children that are yet unborn, may have abundant reaſon to curſe thoſe unparrallel'd villanies that gave it.

The *Noble Army of Martyrs* is the ſupreme of all *Orders* in the Church, both Militant and Triumphant; and he who was lately *Ours* is now a *Prince of them*, whoſe *paſſion* we are now met on this *fatal day* to celebrate, as that which deſerves: to have the greateſt price ſet upon it, next to that of our Saviour, for as no vollyes of perſecutions (though diſcharg'd ſo thick as God knows they were againſt him) could drive him from the *maintenance* of his *Subjects Rights* and *Liberties*; ſo was he a *Defender of the true Catholick and Apoſtolick*

Catholick Faith indeed, for he went with it to the *Staffold* and took *his death* upon it, and I perſwade my ſelf; I am now ſpeaking to thoſe, ſome of whoſe *penſive Souls* have not yet left off their *Cloſe mourning* for it.

He *humbled himſelf to death*, even to the death upon the Block, *for the joy that was ſet before him he endured* the bloody ſtroak of the Axe and *deſpiſed the ſhame*, in the *hope* and comfort of a *bleſſed reſurrection* he layd down his head and *dyed in the Lord* and *for him*, the Royal Martyr followed the *Captain of our Salvation*, that he might be *made perfect through ſufferings*; and as Chriſt, though he could, with leſs than a word, have diſpatched his *Offenders* quick into Hell, yet never ſo much as *open'd his mouth*, ſave only *to pray that they might be forgiven*, and that the extreme act of their malice might be the only means of their Salvation: ſo, though the King had a Spirit not to be *outbrav'd* with the Terror of an Execution, yet did not *their cruelty*, exceed the meaſures of *his charity*, who *call'd for no fire from Heaven*, but that of *Divine love*, to burn up his unnatural Subjects hatred and animoſities to each other; this great and *Chriſtian Antidote* he had againſt *their malice*, and what a *Royal revenge* his charity gave him upon and victory over his enemies, let ſome of his laſt words convince you. 14 Rev. 13. 2 Heb. 10.

"*I bleſs God, I pray not ſo much that this bitter cup of* "*a violent death may paſs from me, as that, that of his* "*wrath may paſs from all thoſe, whoſe hands by deſerting* "*me are ſprinkled, or by acting and conſenting to my death* "*are imbrued in my blood.*

Whilſt therefore I am to diſcourſe, of theſe *laſt words* of the *firſt Chriſtian Martyr St.* Stephen, who was one of the 70 Diſciples, choſen by Chriſt to be a *Coadjutor* to his Apoſtles, in the work of the Miniſtry, a Perſon every way qualified with Zeal and Piety for the ſervice

of

of the Church, whose *Crown* of Glory is platted in his *name*; I am sure, I shall not be to seek for a *Parallel*.

His case was this, his enraged Enemies not only *sought* his blood, but with an impatient and misguided Zeal they shed it, and yet he not only pardon'd them himself, but with *bended knees and ane loud voyce* (arguing *the intention of his Spirit*) he prays to God to pardon them; which speaks him *full of Faith and the Holy Ghost*: Our Saviour did the same before him, our Soveraign of blessed Memory, since him. *And he kneel'd down, and cryed with a loud voyce, Lord, lay not this sin to their charge, and when he had said this, he fell asleep.*

I have a *large Field*, to lead you over, and that an *Aceldama* a *Field of blood*, a *Tragical Theme* to discourse of; in which I shall make no longer stay, then only to shew you these following particulars, reducible to 3 general heads, the *Preface*, the *Prayer* and the *Date* of it.

1. In the *Preface* there are 3 things observable.

1. *The Petitioner*, to whom the Pronoun *He* refers us, St. *Stephen*, whose *honour*, I have not now leisure to *blazon*, nor yet to make that *just report*, which another time might challenge me to do of him, who *first pass'd through the red Sea of Martyrdome*, and suffered for our Saviour 3 years after him; the most *glorious performance*, of which a creature is capable, and the most *advantagious* too: For if he who gives a *Cup of cold Water shall not lose his reward*, no doubt but he shall find it who gives a *draught of warm blood*, and that his *heart-blood* too; and therefore the Primitive Martyrs counted it as their highest preferment.

Vs. 59. 2. *The Humility of his posture*; when he pray'd for *himself he stood*, but as if his *Enemies Souls* were *dearer* to him than his own, our humble supplicant falls *on his knees* for them; *and he kneeld down.*

3. *The fervency of his Spirit* argued from his *hearty* and *zealous*

Zealous outcry. His voyce was not ſo *low* before for himſelf, but that 'tis now as *high* for them; he had need *cry aloud* indeed who intercedes for the Pardon of ſuch a *crying ſin* as theirs: for he who *bottles up his Servants tears*, will undoubtedly make an account of their *blood*, the Tongue whereof is always hoarſe. *Abels cryes ſtill*, (ſo I fear does the Kings) nor will St. *Stephens* eaſily be ſilenced at his greateſt inſtance: And therefore when he kneel'd and pray'd for his murderers, it was, ſaid in the Text, with a *loud voyce.*

In the Prayer we muſt alſo obſerve 3 things. 2.

1. *Subjectum cui*, the party to whom it is directed, to *him* who had ſo lately ſuffered for and before him, to *his* and *our Lord*, the *Lord Jeſus.*

2. *Subjectum de quo*; the perſons for whom he intercedes, when he could ſcarce gain time to think of his *friends*, he is *praying for his Enemies. Lyranus* ſaith, that in ſome copies 'tis added, *for they know not what they do*; but for the moſt part they were mov'd (like the Kings Enemies) more by *paſſion* than *ignorance*, and even that ignorance of many was *pravæ diſpoſitionis*, cauſed by a *preceding malice*: For they were *cutt to the heart*, they *gnaſh'd on him with their teeth*, and they *ſtop'd their ears* (and ſo they alſo did to the gracious Meſſages of the *martyr'd King*) and *ran upon him with one accord and ſton'd him*; and yet he knew not how to be angry with them, for taking away his *Temporal*, becauſe they haſtned his *Eternal happineſs.* Eternal Life was the *Crown* of ſuch a ſuffering, but *Eternal death* the *wages* of ſuch a *ſin*; which that it might not be the *portion of their cup to drink* he prayes; nor was his prayer loſt: 11 Pſal. 6.
For *Saul* who was a principal perſon in it, had not *this ſin layd to his charge* as himſelf witneſſeth, but was gaind to the 1 Tim. 1. 13.
Church by St. *Stephen's* prayer, ſays St. *Auguſtin*, *Si Stephanus non ſic oraſſet, Eccleſia Paulum non haberet*; So ma- *Aug. Serm. 1. de S. Steph.*
ny, no doubt, were to their *Loyalty* by thoſe of our *Martyr'd Soveraign.*

3. *Sub-*

3. *Subjectum circa quod*, the ſubject matter of his requeſt, or that which he craves in their behalf is Pardon. *Lay not this ſin to their charge.* He does not pray to God, not to *repute it a ſin*, it were impoſſible for the *juſt Judge* to juſtifie ſuch an *unjuſt action*, but that he *would not impute it to them.* God is not like men, apt to *forget ſins*, as ſoon as they are committed, *he beholdeth miſchief and wrong*, and he *writes bitter things againſt them*, nor will he quickly *blot them out of the Book of his remembrance.* And though he do not always *let looſe his Thunder* to ſtrike thoſe *men of blood*, to whom his ſevereſt Vengeance is due; yet we know not upon what *Strapado* their ſouls are ſometimes toſt, in what a continual Allarum that *fury* keeps their Conſciences, and what an Hell they have within them; nor will God, who now *walks upon the face of the waters, that his footſteps are not ſeen*, ſuffer this his forbearance to paſs for a payment, for when he *makes inquiſition for blood*, he will remember it. St. *Stephen* knew, that whilſt his Enemies continued in their wickedneſs without repentance, it would be in vain to dream of any device to tye the hand of an Almighty Vengeance, from ſeizing on them. *Chriſt* hath not born the ſins of the impenitent; they themſelves muſt: he therefore prays for their faith and repentance, that ſo they may be reſtored to Gods favour, who were under his wrath, that the *hand-writing* which was iſſued out againſt them might *be canceld*, and that God in Chriſt would in mercy reconcile them to himſelf; this *in Heaven* is call'd a *not imputing of ſin*, and in the *Souls of ſinful men*, 'tis a reconciliation of their rebellious natures to truth and goodneſs.

10 Pſal. 14.
13 Job. 26.
9 Pſal. 12.

3. Laſtly we are to obſerve the *Date and timing of his Petition*; 'twas in the extremity of his Paſſion, for *when he had ſaid this, he fell aſleep, Obdormivit in Domino——hominem exuit*, he willingly puts off the Fleſh, as a weary man does his Cloaths, and compoſes himſelf to reſt. The

hard

hard Stones are a *soft Pillow* to his innocent Head. Death is but the *bodies Bed-Chamber* in which it sleeps, till the Soul return to awaken it at the Resurrection.

These and more incidental Circumstances are full of such variety with which I might pardonably entertain you at any time but this; to wear out any part whereof, in such unnecessary *diversions*, as might call me off from this *melancholly solemnity*, would, I am sure, be too gross an abuse of *your patience*, and of this *solemn day of Humiliation*; in which if I shall chance to give you *Epimetronti*, something more than the measure of an *ordinary Sermon* upon such an *Extraordinary Theme and Time*: at least, when your *patience* gives me over, *endure* the rest as an *easie Penance* for the *heavy Sin* of the day.

And I hope you will not think that I shake hands with my Text, whilst I take this *just occasion* of showing you, how well it does accord with *the Time*, comparing the *Eternal Stain* of this day, with the *Sin* of that, and the *guilt of the Regicides*, with that of the *Jews*; by which we may be the better convinced, that, as the *King himself* of his *Princely Pity* to us did, so had we need to cry aloud for our Pardon, humbling our selves, and renouncing that abhorred murder, of God's *Anointed Servant*, and our *lawful Soveraign*; least when he come to make *inquisition for Blood*, his innocent Royal blood be still justly required of us and our Posterities.

Now though the *Charitable Martyr* hid his Enemies sin, in such a *terminus diminuens*, as the close Phrase of *this sin*; yet, the *faithful Minister* may not: 'tis for him, to *search* it, that he may see, whether it be not like that of *Cain*, greater than could be forgiven.

The *sin* therefore, though but expres'd in two words, must be explain'd in many more, 'tis a *comprehensive Villany*, its name is *Legion*; never any sin had so great a train of Hell as this; it is like a Mathematick Line divisible, *in semper divisibilia*; I shall but reckon up its Aggravations,

as the *unjuſt Steward* did *his Maſters debts*, of a *thouſand*, *ſet down but fifty*: and yet I expect to tire my ſelf and you too before I leave it.

Gentle Language does but *water Sin*, and make it grow again; and he who *treats it civilly*, is guilty of its *increaſe*: which I would be loath to be of *Rebellion*; and yet ſhould we ſtrain courteſie with this, the moſt *plauſible term* we could give it, would be *Murder*; a ſin which like an armed Gyant, will firſt or laſt ſet upon its Authors, and rend them with inward torments. And 'tis therefore above all other ſins, ſo *hedg'd about with Thornes*, even in *this life*, 'tis ten to one but *Vengeance* meets it. 'Tis *ſcelus infandum*, a wickedneſs too great for any expreſſion.

The *Act it* ſelf is *abominable*, but the *Object* makes it *execrable*; a ſin out of meaſure ſinful; ſuch a ſtupendious Villany it was, as our poſterity will hardly find Faith enough to believe. 'Tis the Murder, not of a *private man*, but of a King, the beſt of men. And if *Alexander*'s killing of *Caliſthenes*, was in *Seneca*'s Judgment *crimen æternum*, what ſhall ſo damnable a Paracide, this Regicide, be in ours? If ever any Corps deſerved to ſwim in Teares, 'twas *his*. And if ever any Villany did match that of the Jews, in the Crucifying of Our *Saviour*, 'twas theirs, in the Beheading of *Our moſt gracious Sovereign*: For he was not ſuch a *Pharoah* to us, as to change a Kingdom of Free-men, into an *Houſe of Bondage*. He neither *enſlaved* us in our *Perſons*, *Labours*, *Poſſeſſions* nor *Underſtandings*; (and 'tis a great Truth, which may be ſaid without danger of Flattery, that *His Son* walkes after him) nay ſo much greater was His care *for us* than *himſelf*, that how much ſoever our *encroaching fingers* itch'd to be tampring with *his Prerogative*; (as they ſtill do with *His Son's*) he took care, we ſhould be abridged *no liberty of the Subject*, unleſs it were *a Licence of deſtroying our ſelves*: (of which we *in this Age* ſeem as fond, as in *the laſt*,) and ſo far was He from invading our Rights, that none was ever ſo forward *to part with his own*,

(in

(in which, I pray God, His Son, *Our gracious Soveraign* walk not too much after him) diminiſhing it in *ſo many particulars*, as left him open at laſt to the loſing of all the reſt.

Witneſs the *Petition of Right*, paſſed by him, in *June*, 1628. An *Act of ſuch Royal grace*, as might eaſily have put us into an extaſy of admiration: In ſo much as that when he *paſſed that Bill*, he almoſt dealt with his People, as *Trajan* did with his *Prætorian prefect*, put his Sword into their hands, and bid them uſe it *for him*, if he ruled well, if not, *againſt him*; he acted rather like a *Steward* for his people, than a *Lord over them*; and ſo would *his Son* do too, if we would let him.

Had he *without any tryal of Law*, made *his pleaſure* paſs for *Sentence*, and lop'd off theſe *rebellious Members*, and the reſt of the *Senators heads* as *Tarquin did Poppyes*. Had he made them *feel* ſuch times as *Tacitus* deſcribes, where *no man durſt be vertuous* leaſt he ſhould be thought to outbrave *his Prince*; and yet to complain of their hard uſage had been Capital, and had *his Subjects* like *Naboth* been *ſtoned for their Vineyards*, they might have uſed *the Churches arms*, Prayers and Tears, not *Swords or Guns*, as they did againſt him: "*but God knows, ſo far was he from bearing* "*juſtly the vaſt load and guilt of all that blood which had* "*been ſhed in our unhappy Wars, which ſome men would needs* "*charge upon him, to eaſe their own Souls; that he was ever-* "*more afraid, to take away any mans Life unjuſtly, than to* "*loſe his own.* He *reſiſted our enemies to the blood*, and choſe to loſe *His own Head*, rather than *one hair* ſhould fall from *ours*: So that next to God and his good Angels, we were *moſt* beholding to him for our ſafety. *Rerum prima Salus & una Cæſar.* He was indeed the *Tutelar Angel* of his 3 Kingdoms, whom when God called to himſelf; he quickly ſent a *deſtroying Angel* among us.

And yet ſuch was the *touchineſs* of thoſe times (and it more than begins to be the ſame in theſe) "*that, though he* "*intended, not only to oblige his friends, but his enemies alſo,* "*being perſwaded that he could neither grant too much, nor* "*diſtruſt too little*; yet his matchleſs favours did rather

exaſperate than *win them*, their poyſoned hearts turning all into venome.

The *Martyr* ſaw it clearly before he dyed, and *His Son* cannot chooſe but ſee it now: that *malice is not abated by time*, nor appeaſed by any good turns: And that the Prince who would be wary of *conſpirators*, ſhould be moſt jealous of thoſe, to whom he has *afforded moſt favours*. With what *monſtrous ingratitude* was his indulgence repayed? whilſt it forced him "*to obſerve, that his letting ſome men* "*go up to the pinacle of the Temple, was a temptation to them,* "*to caſt him down headlong; and that others hydropicke in-* "*ſatiableneſs, learned to thirſt the more, by how much the more* "*they drank: in ſo much that the fountain of his Royal boun-* "*ty could not ſatisfie them.* An *Epidemical diſeaſe* it is, which rages as much among the *people of this age*, as of the *laſt*. Nor is it any wonder, that he did not anſwer the unreaſonable expectations of theſe people: For the leaſt they expected from him, was to *ſacrifice his Honour*, break his Oath, and to give up the *Government*, and with it, his *faſteſt friends* as a *victime* to the fury of his fierceſt Enemies, and to *violate his conſcience* in the breach of thoſe Laws, which he had ſworn to maintain; which were to have made *himſelf ſecond* in a fault, which the *impartial world* condemn'd in them, as the *firſt* and principal offenders.

Machiav. l. 3. c. 6.

Caſt but an eye upon his *conceſſions*, and you ſhall quickly perceive, that never any villains were *brib'd into murder*, at ſo *cheap a rate*, and with ſo little colour of provocation as they. (I muſt always except their *impenitent offſpring*.)

Was *their quarrel* commenc'd for the *true Proteſtant Religion*? So was his to the death, when he prov'd himſelf to have *Defender of the Faith* among his Titles, more *by deſert* than *inheritance*. Was it for the *Priviledges of Parliament?* he thought nothing too *honourable* for them but *Majeſty*, and 'tis to be hop'd, they will be *taught* to be *content without that ſtill*. Did *they* aim at the *liberty of the Subject*? So did *He*: Unleſs they meant the *licentiouſneſs of the rabble*, which open'd the flood-gates to that *impetuous torrent*, which carryed down the *Government of Church and State*,

State, of Soveraignty, Prelacy and Peerage. Did they *ſtand up* for *the Laws of the Land*? So did he, and *fell* for them too; ſo will neither *they* nor *their offſpring* do. Was it for *the right adminiſtration of Juſtice*? Where and when did they ever know it in *greater perfection* than *in his Reign*? If *peace* and *plenty* could have ſtop'd their mouths, Heaven had prevented their clamours againſt him: for in no Kings *Reign* were the *Commons* in greater wealth, the *Nobility* more honoured, or the *Clergy* leſs wrong'd. And if *liberty of Conſcience* was the thing they ſtruggled for, (the common Vouchee of all National quarrels) when he himſelf wanted it, he was *moſt ready to give it*; and ſo might have ſaid in theſe points to them, as St. *Paul* to the reſt of the Apoſtles, *that in all theſe things he had labour'd more abundantly than they all*, for which, he will always have his *Chair of State in every Loyal breaſt*.

He was indeed a *Prince*, whoſe ſupereminent Graces were ſuch, as became God's Deputy; *of whom the World was not worthy*, I am ſure, not theſe *ingrateful Iſlands*: whether he were *a better King or Chriſtian*, *more innocent* in his doing or *patient* in his ſufferings, is not eaſie to determine. *Natus erat in Exemplar*, he was born for a *Preſident of goodneſs*, his Great example was both a *Law and a demonſtration*, and his *chaſte life* a dayly Sermon againſt his *Inſtful Enemies*. His *Parts and Piety*, his *Reaſon and Religion* were beyond any but *his own expreſſion*. Nor did ever *any Age*, ſince our Saviour's Paſſion, furniſh the World with ſo *great an example* of Patience and Conſtancy, as that which he this day ſet us. Heb. 11. 38.

But why ſhould I praiſe him to you, [illegible] who are ſo much the more miſerable in the loſs of him, by how much the more you knew him? What Gifts and Graces were *in him*, as he *uſed them*, ſo let *us aſcribe them* to the King of all Glory.

We have ſeen, how ſeldom *Excellency* is in any Kind *long-lived*, and how rarely the men of this World can indure any *ſupereminent goodneſs*. It had not elſe been poſſible for the *Sons of Belial*, for any but *the Devil and his black Angels* to have been incenſed againſt ſuch a *meek and harmleſs Prince*

as this, much leſs for his *own Subjects* to have *murder'd him*; for them who were *hatch'd under the covert of his wings*, to pick out his eyes, for ſuch *Cuckows* to devour him, from whom next under God, they *received their well being*, is a *Prodigy*. Cannot *Cæſar* be butcher'd, but *Brutus* muſt profer the Stab? Cannot *Chriſt* be betray'd, but one *of his own Diſciples* muſt be the chief Contriver? Cannot St. *Steven* be ſtoned, but by his *Country-men*? And muſt ſo *Gracious a King* become the *white object* for the *ſquint-ey'd malice* of his own trayterous Subjects, to dart thoſe ſpleeniſh Arrows at, which they had drawn out of the Artillery of Hell? Could there be a greater Piacle in nature? Could there be a more execrable and horrid thing? Tranſanimated Devils was a ſtranger Metempſhychoſis than ever Poets fancyed; and yet *Maximilian* you ſee was little leſs than a Prophet, in ſtyling the King of great *Britain* a Prince of Devils, becauſe of his Subjects frequent *inſurrections* againſt and *depoſitions* of their Princes. We have had the *beſt Kings*, and been *the worſt ſubjects* in Chriſtendome, to *our ſhame* be it ſpoken.

Who can *ſtretch out his hand againſt the Lords Anoynted*, and be innocent? Can his *own Subjects* do it? how came the *feet* by any authority, to *judge the head*, or *ſubjects* to ſit upon their *Soveraign*? Does the *King hold this Crown* by indentures from his people? As much as the *Father* does his Government, *by a Covenant with his Children*. 'Tis *by me* (ſayeth God) *that Kings Reign*. Shall thoſe that are of his *making* be of the peoples marring? ſhall Children condition with their *Parents* upon ſuch and ſuch uſage to be acquitted of their duty and obedience? and muſt they expect to exchange *Authority* with them? and ſhall they govern by the *wills of their ſons and Servants* or by their *own*? Of what *inchanted Cup* had they drunk ſo deep, as to *forget* themſelves to be *ſubjects*, and that it was *for them* to do *their duty*, and the *King his pleaſure*? If they were *above him*, how *was he Supreme*, and how they *his ſubjects*? or was *his ſupremacy* to be torn off by the hands of *Reformation*, a *rag of popery*? or if they *were his ſubjects*, how came they to be *his Judges*? and if *no judges*,

Prov. 8. 15.

how

how could they be *his Avengers?* and if *no Avengers*, why were they not *quiet?* how durſt they lift up *their hands*, or indeed *open their mouths* againſt him? *Tacitus* ſaid right, even in *Machiavels Judgment*, that men ſhould *wiſh for good Princes*, but *whatſoever they are, indure them*, and verily he who does otherwiſe (let *your Whigs* and *our Diſſenters* ſay what they pleaſe) ruines both himſelf and his Country. God made *him King*, and *us Subjects*, we were *wedded together* at his *Coronation*; and ſo we ſhould have continued *like Man and Wife for better for worſe*: our obedience being not to depend upon his good behaviour, but upon *Gods Ordinance*; and yet notwithſtanding this cloſe tye of *Heaven*, and their manifold Obligations to him, his *own Subjects*, and the *ſcum* of them, deſtroyed him.

Thoſe who were *immanitate ſcelerum tuti*, Secur'd by the greatneſs of their crimes, were *the men* who made uſe of *the inſolency of the rabble*, and the *Midwifery of tumults* to bring forth *confuſion*, on Church and State. They are now taking the ſame methods a ſecond time, pray God, ſend us better Succeſs. Theſe were thoſe *Sainted Salamanders*, who courted a *combuſtion* and a *ſcramble*: becauſe their *fortunes* were *as deſperate* as their *deſigns*; which they could not *drive on* without *grating* upon all the *Extremes* imaginable. It muſt be by an *Error of Humanity*, if we take ſuch *ingrateful beaſts* as theſe, for *men*, it being directly againſt the *radical principles of nature*, and no leſs than a demonſtration of beſtiality, for any to *deſtroy thoſe* to whom they *owe* their *ſelf preſervation*, and to ſin with ſo high an hand, againſt their *principal benefactor*.

But yet if He had not been ſufficiently *ſecur'd* from their violence by the *Law of nature*, yet certainly he was by the *Laws of our Nation*; which have abundantly declared "*that* " *neither the Lords nor Commons, nor both together in Parli-* " *ament (much leſs a Still-born houſe of Commons) not the peo-* " *ple* collectively or repreſentatively, *nor* any other perſons " *whatſoever, have or ought to have* any coercive power over " *the perſon of any King of our Realm:* who is ſo far *Pater Patriæ*, the *Father of his Country*, that a *Woman* may as well

get

get a Child upon her self, as *both Houses of Parliament* produce any Law, till the *Kings consent* first pass upon them. *Omnes sub eo & ipse sub nullo, nisi tantum sub Deo*, saith *Bracton*, who was *Lord Chief Justice in King Henry the thirds time*; so that their crime was both *unnatural* and *illegal*, even by *that very Law*, by which they intended to hold and defend their own lives and liberties.

Nay so it likewise was, by that *Eternal Law of God*, to which *most of them* have already, and the *rest* must ere long submit their souls; and of this I the rather speak, because the *Devil of Rebellion transformed himself into an Angel of Reformation*, and is beginning to *play the same Game* over again, and many were so *desperately seduced* by that *grand impostor*, as to shake hands with their allegiance, under pretence of laying *faster hold on Religion* and Reformation; as if *Christian liberty* did lose the *reines of civil Government*, and *Saintship* give them a *Priviledge* against the *interest of obedience*: which they who undertake to maintain must *sharpen their Weapons, at the Philistines forge*, go to *Rome* for arguments; whose *School-men* indeavouring to *thrust the King below the Pope*, thought it their surest way to *advance the People* in some cases *above him*; these *seeds of Rebellion* must be fetch'd from their *School Divinity*, from whence Christianity received its bane. Rebellion under pretence of Religion, is the *vertical point of Jesuitism*, the *top branch of Popery*, and *Jack Presbyter* was over familiar with the *Whore of Babylon* when he *stole that Doctrine* out of her bosome; 'tis indeed more like a peice of the *Alcoran* than of the *Gospel*, an Article of the *Turkish* not of the *Christian Creed*. Let us not therefore *for fear of losing our Religion*, without fear or wit, presently *jump into Rebellion*: for Christ never taught the *sword of the Spirit*, to make way to the conscience, by *cutting through the flesh*; nor did he ever *authorize subjects* to plant or water *his Christian Doctrine* (much less their *own phanatical devises*) in the *blood of their Soveraign, and fellow Subjects*. He mentions some who *took the Kingdom of Heaven by violence*, not any who by *violence imposed* it *upon others*. Nay the *Prophet* tells the *Jewes*, that in *the day when*

they

they found themselves oppressed by their King, they should cry out for redress unto the Lord, as the only Arbiter and Judge of the Deeds of Princes; *against whom there is no rising up*; and when the *Jews* asked Christ, *whether they should pay Tribute to* Cæsar *or not?* de did not ask them, whether there were *any Statute* against it, nor advise them to *defer their payment* till *the People* should agree upon it: he only looked upon the *Superscription of the money*, and told them *to whom it was due*; and his *practice* was answerable to it, when he chose rather to *fish for money*, and to be at the expence of a Miracle to *pay his Taxes*, than to offend the Higher Powers. And that he might teach *submission* to the *worst of Kings*, he acknowledges even *Pilate's Power to be of God*; this I am sure was the *Judgment of Christ*, and the former of one who *lived long before Antichrist*. Our blessed Saviour *obeyed unto death*, under the Reign of *Tiberius*, and his Disciples under *Nero*, *Claudius* and *Caligula*. And when *Julian* from Christianity fell to *flat Paganism*, you shall find the *Christians* whom he loaded with Persecutions, not entring into any *Rebellious Associations*, but fitting their *Necks to his Yoak*, and teaching one another *postures*, how they might *stand fairest* for the stroke of death: and that, not because they *could not help themselves* (for the greatest part of his Army were then *Christians*) but because they were convinced, that no man could become a *Traytor*, who had any *relick of Grace* in him; and that he who shakes off this *Sacred Bond* of Obedience, hath first *resigned Heaven*, and *made shipwrack of Faith and a good Conscience*. He who faltreth in his Allegiance to the *King the Deputy*, does *manifestly revolt* from *God the Deputer*. If the King oppress his Subjects, 'tis the *abusing* of that Power *which is in him*, which is to be reserved for a Divine Judgment; but if the People *take up Arms*, 'tis an *usurping of that Power which belongs not to them*, an Act of *Injustice* against God, an *invading the Right and Prerogative of Heaven*, and a leavying War against *God's Ordinance*; which

Deut. 17. 18.

Prov. 30. 31.

John 16. 11.

ceases not to be *Sacred*, when 'tis *wickedly imployed*; and for this God hath appointed *the King* to punish them, and not to *bear the Sword in vain*. And he took the *Kingdom from* Saul, not for being *too tyrannical to his Subjects*, but for being *too merciful to his Enemies*, in sparing *Agag*: Let all *Crowned heads* take that for a *warning*.

And yet this was *no rub* at all in our *home-bred Rebels way*, who had neither *Faith* enough to make them *true Christians*, nor yet *so much Hypocrisie*, as to make them *plausibly seem so*: (and yet they had *more* of that, than *did themselves or others good* too, and so have their *Offspring*) for after they had *sworn Subjection* to him and his Heirs, in the *Oaths of Supremacy and Allegiance*, and in *another* which deserves to be *named no more* amongst us, being first *unlawfully taken*, and after, more *unlawfully kept* by too many, after all the *complicated Protestations* of the sincerity of their intentions to him, they *perfidiously destroyed* him; *Judas* was just such another *Saint* as they, and much *of their complexion and perswasion*. There was not a *Petition*, not a *Message*, not a *Declaration* they ever sent him, in which they did not *oblige themselves by the Faith of Christians* (they meant of *Devils*, who never keep their words but in malice) to have *a tender regard for his Sacred Person*, and to make him *a great and glorious King*; and yet they were never so good as their words, till they first *platted him a Crown of Thorns*, and then made his way to a *Crown of Eternal Glory*: one would think, they still had such another *under the Anvil*, for *his Son*. How much *respect* soever they acknowledged to be *due*, they never *paid him any*; unless like the *worshippers of Hermes*, they thought the *hurling stones at him* to be the best instance of their devotion. Their *Trojan-horses* which they sent him, were consecrated indeed to *Pallas without*, but lined with an ambush of *armed Enemies* within; and their *foul Projects* the more horrid, for having such a *disguizing luster* perpetually put upon them. Was the *Parliament*, to which they pretended such a zeal, *to bring*

him,

him, held at *Holmby-house*, or at *Carisbrook-castle*? Was *S. James's*, the *High Court of Justice*, or the *Scaffold* the *place* in which they meant *to debate with him*? Did ever men give themselves *the lye* so loudly, as these? Or did they ever mean (do you think?) *to run the hazard* of being *honest*, whilst such *down-right knavery* as this would serve their turns. Their wickedness was not *spun with so fine a thread*, but that it might be discovered, nor have they taught *their Children* to mend the matter. They had better have used *no pretences* at all, for their disobedience, then such *frivolous* ones as they did: so easily was their *nakedness* betrayed *through their fig-leaves*, when they thought they had stitcht them together to the greatest advantage. We do not now want sufficient evidence to prove that *Rebellion* may be in *Maskarade*, aswel as *Popery*.

But the *Beast*, which hath two *holes to his den*, can stop or open *either*, as the Weather sits, and they commenced their quarrel so cunningly, that as their *interessed zeal* taught them to *clip the King in sunder* by a *State distinction*, seperating *his Person* from *his Power*; so that they might the better *disguise* their more dangerous secret, they made *the specious pretence* of fighting *against his Evil Counsellors*, to stalk before it. And who would not willingly offer himself a *Sacrifice* to so good a Cause? Who would not lift up his hand against them who *intend any Evil to my Lord the King*, either in his *Person* or *Government*? if *his Sacred Life* be in danger, all good Subjects will *hazard theirs* to save it. These were those *words of Inchantment*, by which the *unthinking people* were so unusually enticed into their own Thraldom, and a great part of that *dismal spell*, which raised the *Spirit of discord*, to walk so long among them; and I pray God he be not conjured again by the same methods.

But alas, how soon was *this Mask of Hypocrisie* laid aside, and the *face* of their dark design overspread with a *Rebellious Leprosie*? How soon was *Jacob's voyce* betrayed by the palpable roughness of *Esau's hands*? Was there

any one motive by which they were *induced to fight*, made good? And which I pray of his *Evil Councillers*, when they had Him in their power, did they labour to destroy, unless they took his *Good Conscience* for one?

But when *Faction* hath *bent her bow*, she never wants some *Bolts to shoot*; they who *resolve* to *pick quarrels*, know at least, how to *feign suspicions* and jealousies, and upon no better foundation than this did they raise the quarrel: so that the *King's real wrong* was to joyn battle with their *weak surmizes*; for the *Injury and Invasion*, of which they complained, was only *contingent and conjectural*; a Plot wrapt up in the womb of some *dark Cabinet Councils*, which engaged them by a *Preventive* and *Anticipating War*, to take up Arms against the King, not because *he was*, but because he possibly *might be a Tyrant*: which that they might the better induce the *credulous rable* to believe; they dealt with their minds, as *melancholy men* use to do with *the Clouds*, raised monstrous forms and shapes to fright them, where no fear was, as *Time*, (the best Interpreter of mens intentions) did *convince us*. By such *black Arts* did they raise up those *turbulent Spirits*, which they would afterwards, have been glad they could have *conjured down* again; but *armed Petitioners* were not so easily *disbanded* as lifted.

Their *security* consisted in *scaring the People*, who are a sort of *timerous Deer*, and as wild as Bucks, whose *heads* when they are once *fly-blown* with the buzzes of suspicion, the *Vermin* multiply exceedingly, and *one jealousie* begets *another*. Many were the *Birds of prey* which they *threw off* from their fists, to devour his reputation; (the same which now fly at *his Son's*, *our Gracious Sovereign*) the *place* of whose breeding was so well known, that they might have ventured to have sloun them *without varvels*, for their *owners* might have been found in S. *Stevens Chappel*, without the help of *a cunning man*. Lord, what weak, groundless and *improbable conjectures* did they raise, of the *King's adherence to the Church of Rome?* And how many

such

ſuch *baſtard creatures* of their own corrupt fancies did they *lay to his charge?* As if it had been part of their *Religion* to *revile him:* whereas if they would have ſpoke *their conſcience*, and not *their ſpleen*, they muſt needs acknowledge, that, He had *done more* for the *ſuppreſſion of Popery*, than any *Prince* before him. Witneſs his Anſwer to the *Parliament* at *OXON* in the *firſt year* of his Reign, concerning the ſuppreſſion of Popery *A. D.* 1625. To the Petition of the Third Parliament, *A. D.* 1628. and his *Proclamation*, in farther purſuance of it, 3. *Aug. An. Reg. quarto.* Witneſs his *Confirmation* of the *third Canon* made in the Convocation, *A. D.* 1640. for ſuppreſſing of the growth of Popery. Witneſs his *Proteſtation* which he made near *Wallington*, in the County of *Stafford*, 19. *Septemb.* 1642. Whereby he ingaged himſelf in the Preſence of Almighty God, to live and die (as he did) in the true Proteſtant Religion, as it ſtood in its Beauty in the happy days of Queen *Elizabeth*, without any connivance at Popery, and to the utmoſt of his power defend and maintain it. Witneſs his *Confirmation* of that his *Sincerity*, before his receiving of the Holy Euchariſt at *Chriſt-Church* in *OXON*, *A. D.* 1643. and his Latine Declaration of it to all Forreign Churches in *May* 1644. and his *Conference* with the *Marqueſs* of *Worceſter* at *Ragland Caſtle*, *A. D.* 1645. And yet for all this, the *Popular Maxime* prevailed, That, *the King was not to be truſted*; and ſo 'twas *his*, 'tis *his Sons* and the miſery of the *beſt Princes*, when they *do well*, to be *evil ſpoken of*. Our Saviour himſelf was *crowned* with *reproaches* aſwel as *thorns*, and *if theſe things were done in the green Tree*, *what ſhall be done in the dry?* No wonder if they *whet their Tongues like a Sword*, and *ſhoot for their Arrows* ſuch *bitter words* as theſe againſt the King, who was ſo *upright in his heart*. Pſal. 64. 3. Pſal. 11. 2.

Their *Antimonarchical Spirits* had ill'd them ſo *brimfull* of gall and venome againſt the *Crown*, that it was not ſtrange, their *mouths* ſhould run over, with ſuch *poiſon of Aſpes*, againſt the *perſon of the King*. Alas they ſet

their

their *wits*, *counter-books*, to find out matter of accusation, prying into every comer for an *imputation* whereby they might with some colour *bespatter him* and *lay his honour in the dust*, making it their business to load him with *dirt* before the people, because they *hated* to see him *clean*, and why did they *hate* him but because they had *abused him*? *Naturale est odisse, quem læseris*, and must heap injuries on whom they had wrong'd, that the *latter* might add some countenance to the *former*. And this was that *scale of degrees*, by which they ascended to his *Murder*, as the Jews did to *S. Stephen*. *Meno repente fuit turpissimus*, first they *disputed with him*, (so they did with the *Royal Martyr*, about Prerogative and Property) then they *despised him*, and at last they *destroyed him*; they *began with arguments and concluded with stones*: some few perhaps there were to *pity*, but none to *protect him*: And such was their *matchless malice* to our *Martyred Sovereign*, whom they destroyed by *piece-meale* as if they had intended, not to *cut off* but to *unravel* the thred of his life. God send *his Son our Gracious Soveraign*, fewer Enemies and more Friends, than his Father; and *we*, no more such *fatal days*, as this in our Kalendar. They *stript* him in his *own person*, of all the *usual comforts* of his life, burying him alive, among Seas and Rocks, *hunting him as a partridge on the mountains* in continual danger, hurrying him to and fro from *one prison to another*, and thereby depriving him of his *natural liberty* as he was a *man*; of the Society of his Loyal and *Dearest Consort*, as he was an *Husband*; of the Conversation of *his Children*, as he was a Father; of the Attendance of his *Servants*, as he was a *Master*; of his *Chaplains*, as he was a *Christian*, of his faithful *Counsellers* when he most *needed and desired* them; of his *Crown*, *Sword* and *Scepter*, even of all his Royal Prerogatives, as he was a King, *Et quid plus velit ira?* They depriv'd him of *all comforts* which he could possibly miss, but that of a *good conscience*, which was out of their reach, *afflictions so sharp* that *no patience* but

Use. 9.

his

his could have conquer'd them) carrying Swords *in their mouths* against his reputation, aſwell as *in their hands* against his perſon, and all who durſt be guilty of ſo much Loyalty as to attend or aſſiſt him, plundering him of all enjoyments which might make *life valuable* for a bleſſing: and then to complete thoſe calamities into which the *Elder faction* had thus accurſedly plung'd him, the *Younger* proceeded on this *diſmal day*, to the utmoſt eſſay of malice, they *murder'd him*.

This ended *his* Paſſion, this continued *ours*, till Our *Soveraign's miraculous Reſtauration*, and that eſpecially conſidering with how *much* heat and boldneſs and with how *little remorſe* they did it, not ruining him by *accident* and beſides their intention, but with *propenſed malice*. It was *no fault* nor *vertue* of theirs, that their *bullets* did not diſpatch him before in the battle, if Providence had not to a miracle ſecured him, he had fallen long before by their Swords, but ſeeing that would not do, they took farther council and reſolv'd at laſt upon that *horrid*, that *bold* and *inſolent ſin*, which we are now met as becomes us, to *lament*; and indeed we have the more cauſe to *lament it*, becauſe *they did not*, but with an *inhumane delight* and oſtentation *prided* themſelves in the performance of it, and though *a deed of the greateſt darkneſs*, the fouleſt of crimes, yet ſo ſtrangely were their *conſciences ſtupified*, that they committed it *preſumptuouſly* with an unheard of *impudence*, at *noon day*, in the ſight of the Sun, without any care to cover the *conſpicuous marks* of their own ſhame. *Faux* would have ſmotherd it in a *dark Lanthorn*, and hatch'd that *plot* in a *Cellar* which they brought forth upon *an open ſtage*. Nay they made the *Place of his Royalty* the *Seat of his Execution*, they conducted him through *his greateſt room of ſtate* to that *bloody Theatre of inhumanity*, and murdered him on *a Scaffold before the gates of his own Royal Palace*: ſo far did the Devil prevail with the *Ambitious humour* of thoſe *irreligious miſcreants* to drive on ſuch *prodigious* and prepoſterous purpoſes.

Nay

Nay *so hot* was their *Zeal*, and so *cold* their *charity*, that he must dye the *third day* after his Sentence; a *short time* for a King *to set his house in order*, and to take his leave of three Kingdoms; and a shorter for so *Notorious a sinner* (as they would have made the world believe he was) to repent in. But persecutors are always *in haste*, they will neither tarry God's nor the King's leisure, *their feet are swift to shed blood*, nor can they *sleep* till those that offend them *have slept the sleep of death*.

Nay that which does yet more *inflame* and *aggravate* their sin, extracting out of *it* the *quintessence of Villany*, is this, that *Justice it self* was courted in a complement to own it, and his *Judges* (who were also his profess'd Enemies, and persecutors) *cloath'd in Scarlet*, that the people might the more admire them; it was done with a *mock shew* of pretended Law, and *the blood-thirsty Representatives* indeavour'd to make their *fond admirers* believe, that they took council of none but of the *Holy Ghost*, for the management of this their *Successful treason*. Because none of the *sagittæ volantes*, those arrows which for their *speedy Execution* are said *to fly by day*, did *pierce* them in their Villanies, as they had done *Ananias* and *Saphyra*, who only liv'd to hear of their sins and immediately to dye for them; some *unresolved men* of little loyalty and less Religion were tempted with *Cato* to question, and others with *Diagoras* to deny an over-ruling Providence, and to say as *Diogenes* did of *Harpalus* a notorious but prosperous thief, that it did *Testimonium adversus Deum dicere*, stand up as a Witness against the *all-seeing eye* of Heaven, and they themselves *gave out* that *God owned their proceeding*, because *swift destruction* was not the immediate *catastrophe* of their disobedience, nor did God presently arise, to vindicate the *Kings injur'd innocence*.

Psal. 91:5.

Cic. de nat. Deo.

They would have made men believe that they could not *follow their Saviour* without *forsaking their Soveraign*, and that they were *inspir'd* to murder him; they first *seek God*, and then they *find it expedient, to slay his Vicegerent*, which

which was *magiſton Adikema*, the greateſt villany, of which men have been guilty, for above 1600 years; and thoſe who ſwam to their *deſired Haven*, in ſuch a full *ſtream of Royal Blood*, deſerve to be *ſtigmatized*, at leaſt once a year, for ſuch their Prodigious and unparallel'd Enormities.

And yet the *Grand Actors* in this our *National Tragedy*, were all this while the *greateſt Pretenders* in the World to *Loyalty and Religion*; which ſet them up with ſuch a *ſtock of Reputation*, that upon the bare *credit* thereof they might run freely *on the ſcore*, to the commiſſion of ſuch horrid Crimes againſt both the King and the People, and yet not have their names once *called to an account* for any injuſtice. But we have too much cauſe to ſay of the *Spawn* of theſe *Blood-ſuckers*, as *Jacob* did of *Simeon* and *Levi*, *Curſed be their Anger, for it was fierce, and their Wrath for it was cruel*; I mean the *Worſhippers* of that *Scythian Diana*, which was once *fed* with ſo many *inhumane Sacrifices*, and to which, as to another *Molock*, ſo many *men of Parts and Piety*, of Courage and Loyalty (aſwel as *Children*) were *compelled to paſs through the fire*. Not to ſwim along with the ſtream of their Rebellion, was preſent drowning, *Crede, aut jugulum dabis*, might have been their *Motto*, conſidering how many mens *lives* and *fortunes* were ſacrificed to their revenge and paſſion; there was *no need nor noiſe of liberty of conſcience* when that *Religion* was rampant. Now if theſe were *Saints*, who were *Scythians*? If theſe were the *Children of God*, which are the *Sons of Belial*? If theſe were the *Failings of the Righteous*, which are the *Crimes of the Wicked*? Let them *wipe their mouths* as clear as they can, they were *taken bloody handed*, and their treachery deſerves to travel in a Proverb to the end of the World, till they can *waſh either their hands or mouths in innocence* from this great Tranſgreſſion. Some of the more *moderate men* (if indeed there can be *any moderation* in Rebellion) perhaps if they had not found it eaſier to *lay on their Hounds* than to *rate them off*, would have deſiſted ſooner, but yet they remembred ſo much of their *Practice of Piety*, (I mean of *Machiavel's Inſtructions*) that they would neither ſtand, *ſo cloſe to the King* (as well as they lov'd him) as to be *oppreſſed with his ruine*, nor yet *ſo far off*, but that

Gen. 49. 7.

when *his ruine* came, they might be able *to rise upon some parts* of it.

They pretended to *deserve* aswel of the *Traytors and Usurpers* then, as they do now of the *King*, and as *Godly* as they were, the *Crown and Church-lands*, were a *great Gain* to them; they thought it a *mortal sin* to *rob* either, but not so much as a *venial* one to *buy the stollen goods*. But to think that any *Reasons of mine*, or *Convictions of their own*, should make them believe, that *this sin might be laid to their charge*, were to entertain a better opinion of *their Piety*, and *my own Parts*, than either of them deserve.

Never was any *Parricide* committed with so *high an hand*, as this, it was done by the joynt agreement and contrivance of the *two Imps of Rebellion*, those *Brethren in iniquity*, whom *Faction coupled*, and *Interest divided*: for they *struggled together* in the *Womb of Ambition*, till the *elder* was indeed craftily *supplanted* by the *younger*, who carried away the *long expected Fruits* of the others Plots and Practices.

This made them so *very busie* when the work was over, to *shift off the guilt* of this execrable Act, from the *one* to the *other*, and whether of the *two Harlots* was indeed the true *Mother* of this *Monstrous Birth*, you will best know by attempting to *divide it*. *Solomon* would have judged it to belong to her who would rather *part with it all*, than accept of *half*, and then the *Elder Brother* is the principal Murderer. Their case in short was this; The *One* granted *Commissions* to fight against the King, but yet they would be thought to have provided for *his Personal Safety*, in a Parenthesis of fair Words, they could not sleep in their Beds for fear of the King's being murdered, and the other judged it as lawful to *behead* him. The *one* gave the *Council*, and the *other* the *Stroke*. The *one* laid the *Train*, and the *other fired* it. The *one* devoured the *Prey*, and the *other* gave a *Blessing* to it. The *one* carried on the Rebellion in the four first Acts of the Tragedy, and the *other* were the bloody performers of the fifth. The *one sharpned the Ax*, and the *other stroke* with it. The *one brought his Royal head to the block*, and the *other severed it* from his shoulders. The *elder* of the Twins

bound

bound his Father, and the Younger *butchered* him. The *one* first murdered *the King of Great Brittain*, the *other* the *Person of Charles the First*, *Vel neutrum flammis ure, vel ure duos*, they run at least *parcel guilty*, and both of them certainly *washed their hands in his blood*, how desirous soever they have been since to *wash them of it*: But to whether of the two, the *sin* is more properly chargeable, I had rather, a better Casuist would resolve them. Between them I am sure, they have brought the *greatest scandal* upon the *Protestant Religion*, and the *English Nation* imaginable, making it as much *the Scorn and Reproach*, as before it was the *Envy and Glory of the World*.

Pudet hæc opprobria nobis,
Et dici potuisse, & non potuisse refelli.

God grant, *our Posterity* may learn to be *ashamed* of those Actions, which have brought such an *obloquy and disgrace* upon us, as to make us the sole object of *publick execrations* and curses.

And that especially considering, what a *vast Treasure* they squandred away, to purchase *his destruction*, who was the chief Instrument of *their preservation*, and in fine their *own destruction* too, for *Quid tu si peream ego*? What became of the *Peerage*, when *Prelacy* and *Kingship* were run down? Then was a time when *Actæon-like* they were worried by *their own Hounds*, till they had learned that, *Nemo gratis malus est*, that they had bought their iniquity at a dear rate; and better they had *never been born*, than that the *guilt of* their iniquity should lie so heavy upon them, and the *punishment* devolve, as it did, upon so many thousands besides them.

But like *blind Sampson*, so they gratified their own *revenge*, they were utterly regardless *how many they destroyed*, in plucking down the glorious Fabrick of Church and State about their ears. *No calling* drank so deep of this *bitter cup*, in that unnatural War as *ours*, the *States* loss was not to be *expressed*, but *the Churches* not to be *imagined*: for *our Priviledges and Revenues* were not only taken from us, by those Jews, who would have *Crucified Christ himself* (as they did his Vicegerent) *to get*

his Garments, but *our office* it ſelf lay ableeding, and was drawing to its laſt gaſp, if a *Miracle of Providence*, had not ſent us *ſuch a Sovereign*, ſuch a *Nurſing Father*, as God hath now bleſſed us with, to revive it.

Now if when ſo many *frightful circumſtances* meet together, to wring tears from our eyes, at the *reſentment* of ſuch an *inconceivable loſs*, do not ingage us in a ſerious lamentation, and if our ſobbs do not grave the *remembrance* of our Martyr'd Sovereign in our hearts, in *Characters as great*, as was the *Crime of His Murderers*, we are more inſenſible of *God's Dealings*, and our *own Demerits*, then becomes us.

There were more *Judaſes* than one, who *Sinned in betraying this Innocent Blood.* I wiſh they had learned ſo much *ingenuity* from him as to confeſs it, and ſo much *wiſdom* from God's long ſuffering, as to ſee it betimes, not dreaming that, a *general guiltineſs* will amount to *Innocence in Heaven*, as it does ſometimes on Earth. I ſhall deſerve your *pardon*, if I value *your Souls*, which coſt the *Blood of Chriſt* at more than a words ſpeaking, There being no flattery ſo fatal, as that of the *Phyſician* and the *Divine*. I ſhall eſteem your *amendment* ſo much above your *favour*, as to have more reſpect to *your happineſs*, than to ſuffer you to live any longer in *a miſtaken opinion*, of your *own innocence*, even as to this Crime. And what I ſpeak in *this place*, will I hope, be the better taken, becauſe 'tis out of a *deſire to convince all*, and not *to ſhame any of you*; unleſs I ſhame *ſome few by accident*, in refuſing the glory of true Repentance; for I am fully perſwaded that the *major part of you* are already ſatisfied that you can never be *ſenſible enough, nor repent too much* of this ſin.

Let us therefore, not any longer *inveigh* againſt thoſe *notorious Villains*, whoſe faults are written in their fore heads, but come by a *particular ſcrutiny* to enquire into *our ſelves*, whether *we* can plead *not guilty* to that Crime, for which we have heard them indited; and ſhall not rather be forced to ſay with *Æneas*,

Et quorum pars magna fui.

That we have a *great ſhare* in his Iniquity.

There

There is no beguiling of the pangs of our own Conſciences.

Hæret lateri lethalis arundo.

Our *guilt* will ſtick *as cloſe to us* as *Deianiras* poyſoned ſhirt did to *Hercules*. Let us therefore *have mercy* on our Souls, and not be ſo *deſperately fooliſh*, as to flatter them unto deſtruction.

'Twas the *wickedneſs of our Sodom*, which provoked God *to ſend his Angel*, to fetch that *righteous Lot from among us*; and had we kept *God's Commandments* better, we might have kept *his Vicegerent* longer: who like an *abuſed mercy*, was in great Juſtice taken from us, upon which we may uſe the Prophet's language, *And he hath confirm'd his words which he ſpake againſt us, and againſt our Judges that Judged us, by bringing upon us a great plague, for under the whole Heaven hath not been the like, that hath been brought upon our Hieruſalem. O lord, righteouſneſs belongeth unto thee, and to us open ſhame, as appears this day.* Had we not lull'd our ſelves aſleep in the *boſome of thoſe vices*, to which our ſouls were ſo affectionately wedded, but writ them a *bill of divorce*, and not ſuffer'd them to come any more under our roofs, God would never have *viſited us* with ſo ſevere a chaſtiſement; But let the burn'd Children dread the fire, *for if ye do wickedly, ye ſhall be deſtroyed both you and your King*, and if *we ſay that we did not* and do not ſo ſtill, *we deceive our ſelves.* Dan. 9. 12. Dan. 9. 7. 1. Sam. 12. 25.

But I doubt *this Sin* may be lay'd to ſome of *your charges* much *nearer* then ſo, who might be partakers of it, ſome of theſe following ways.

1. By *Conſent and approbation*, or *taking pleaſure* in them who did it. Thus, if *many* people by *joynt conſent* ſet upon a man and Kill him, though *one* only give him the deadly wound, yet they *all* are guilty of the murder, becauſe they *all intended* it, *did ſomething* towards it: for *their number* was the cauſe of *his terror*, and of the abatement of his courage, and an occaſion to make him deſpair of defending himſelf, and by conſequence *that terrour* was the cauſe of his receiving his wounds, and the *wounds* the cauſe of his death, and ſo *their malice* is to be *judged equal* by their conjunct attempt. Thus *Saul* was guilty of *St. Stephen's death*;

Thus

Thus *thousands* were of Our Soveraign's, even as many as ever *drew their Swords*, nay as ever *opened their mouths* or *purses* against him.

John 11. 49. 2. By *Council and Advice*, for *Qui monet quasi adjuvat*; so *Caiaphas* had a hand in the blood of our Crucifyed Saviour; so as many as *instigated, encouraged*, or *abetted the rebellion*, had, in the blood of our Martyr'd Soveraign.

3. By appointment and command, so *Pharoah* and *Herod* slew *the infants*; so *David, Uriah*; so these *infernal Fudges* did the King.

4. By *Commending, Applauding, Defending*, or *Excusing the murder*, for *woe be to them who call evil good, who put light for darkness and sweet for bitter.*

Isa. 5. 20. 5. By *partaking with his murderers, in the fruits of their Villanies*; and so all *sequestrators, commitee men* and *purchasers* of the *Crown or Church* lands were guilty.

6. By *concealing the treason* when it was hatching; for as good *lay thy hand on the Lords anointed*, as *lay thy hand on thy mouth* and conceal the treason, so foul a thing is it *to hear the voice of conspiracy and not to utter it*: and yet tis hard in our days to avoid the hearing of it almost in all places.

7. By *unseasonable silence*, and neglect of the Christian duty of reprehension. *Qui non vetat peccare, cum potest, jubet*, He who is *unactive* for the King does *passively rebel against him*; and he *bids* who does not *forbid* such outrages and violences to be committed against the *Father of his Country*. The mischief intended by a *Souldier* against *Crœsus*, gave his *Son a tongue*, who never spoke before, to cry *anthrope me kteine Creson*, man kill not *Crœsus*.

Now according to the *degrees of your will and choice*, and the *tendency of your affections* to this *disasterous event*, will *your own Consciences* be best able to measure out your fearful expectations; which I the rather *council you* to do, because men may *dye an Eternal death*, for that, upon which, our *most indulgent Soveraign* hath not thought fit, to *inflict a temporal*. Men may be *damn'd* for those *very sins*, which are *pardon'd by an Act of Oblivion*; the authority of the *King of Heaven*, being above any *Act of Parliament*.

Some

Some thouſands, I believe, there were, both in your Kingdom and Ours, in the *diminution of whoſe guilt*, we may truly ſay, that *through ignorance they did it*, and that their crime lay more in *their heads* than in their *hearts*, and what they did, was, rather by the *inſtigation* of others, then any *inclination* of their own; being *drawn into it* by thoſe *jugling Impoſtors*, who upon the receipt of other mens livings, ſealed and delivered up their *own conſciences* to the Rebels ſervice, and pay'd them with the *intereſt of as many more* as they could ſeduce.

Examine your conſciences therefore, whether you did not perceive ſome *reluctancy* then, for thoſe *grand impieties*, into which you were inveagled, *ſome remorſe* for them ſince? And do you not by ſo much the more *abominate* and *deteſt the ſeducers*, by how much the more they had *deluded* both your reaſon and conſcience? Dare you not *remember your Rebellious engagements* without diſpleaſure! If not, though you at firſt *entred* into a *complyance*, even at the *gate of Zeal*, yet you have ſome reaſon to hope, that *God will not lay this ſin to your charge*; But hearken to *the King's own prayer* for you, which was, "That God would bury this and "all other their ſins in his Grave, that they might never riſe up "again to work their *deſperation* in this World, or their *damna-* "*tion* in the next —— That when God makes inquiſition for "blood, he would ſprinkle your polluted yet penitent Souls "with the blood of his Son, that his deſtroying Angel might "paſs you over: for ſays the *Royal Martyr*, As I doubt not but "my blood will cry for vengeance to Heaven, ſo I beſeech God, "not to pour out his wrath upon the *generality of the People*, "who have either *deſerted me* or ingaged againſt me, through the "*artifice and hypocriſie of their Leaders.* —— That my temporal "death unjuſtly inflicted by them, may not be revenged by "God's juſt inflicting of Eternal death upon them; for I look "upon the *temporal deſtruction* of the *greateſt King*, as far leſs de- "plorable than the *Eternal damnation* of the meaneſt Subject. — "Though my deſtroyers forget their duty to thee or me, yet do "not thou, O Lord, forget to be merciful to them, though they "deſerve, yet let them not receive to themſelves damnation, but "let *the voyce of thy Son's blood* be heard for my murderers *louder* "than *the cry of mine* againſt them.

Re-

with whom God is angry: but let us not therefore flatter our selves in any *impenitent security*, but *lament* our ingagements in that *sinful quarrel*, and that *the sooner* and *the more*, by how much the *longer* we have continued in it without any sence or feeling. Let us *lay the Sin to our consciences* for our amendment, that God may not *lay it to our charges* for condemnation, *nor the King's blood be upon us, and our Children.*

And let us *repay with interest* that Obedience to *the Son*, which was *due and in arrear* to the *Father*; Submitting our selves as becomes *Good Christians and Subjects*, to our now *gracious Soveraign Lord King Charles the Second*: Who is *Heir apparent* to that *Love and Loyalty*, which His *Royal Father* payed so dear for, as to *entail it* upon him this day, by a *deed of Martyrdom*. Let us pray to God, that he may be *Trajano melior, & Augusto felicior, multo vertuosa* then *Trajan*, and more *fortunate* then *Augustus*, and that the most righteous Judge of Heaven and Earth, may not make *us drink so deep again* of such a *cup of trembling*, "*nor leave to* "*our selves and our Sins, nor impute His blood any further curse,* "*than to convince us, what need we have of Christ's blood, to wash* "*our Souls from the guilt of shedding His.* O Lord, we beseech thee let not *his Blood* out cry *his Prayers*, but let those that *spilt the one*, obtain the *benefit* of the other; That by their *Conversion and Repentance*, *his Innocence* may receive the happiest attest: *Our Religion* be Vindicated from the Scandal of so horrid a fact: *Our Nation* be secured from the *vengeance* of that Blood, and the shedding more *of the same Kind*, and thy *mercy glorified* in the *Conversion* of so great Sinners, and all for Jesus Christ his sake, to whom, with thee O Father, and the Holy Ghost, be all Honour Power and Glory, now, and for ever. *Amen.*

FINIS.